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Printed for the Author by J. B. Smith
at the Press of the Cambridge University Press

E: q: Frichold 12. 29. 33 #143 7/6 (842)

To His

Most Dear Brother,

Mr S. W.



Dedicate a Book
to the name of a
Brother, is nei-
ther unusual or
undecent ; the Primitive
Fathers more frequently,
in all Ages some, no less e-
minent for Piety than
Learning, have done it;

A 3

and

(Cp. 12. 28. 33 # 143 7/6 (842)

The Epistle

and it is good to take example from those who are capable to give it.

As well to relieve my own affections, as to acknowledge your kindness, I Dedicate this to you : I should have been as little satisfied in my self, as shown my self thankful to you, had I made any other choice.

'Tis your acceptance that I crave, and not protection, because it is a dish not agreeable to all Palats : In

Book-

Dedicatory.

Book-feasts, men hate those
that feed on that which
themselves love not. While
I would hereby give you a
testimony of my thankful-
ness, I would not have it
prejudicial to its Parent: I
hope the Author you may
own, though not the Sub-
ject. Much of my support
have I received from you,
and (to speak in my second
Religion, gratitude) though
I should pay all I have, I
should have all to pay: Tis
yet my comfort, as God
hath

The Epistle &c.

hath made you a means of
doing good to me, so he
hath he made me an instru-
ment to embalin your
name. To which I will add
one grain more, my Pray-
ers: Beseeching God to bless
you with the same blessings
which I beg for the person
of

*Your most affecti-
onate Brother,*

Thomas Wall.

To

To the Reader.



To the READER.

Reader,

If thou art a part of the
Subject of this Discourse,
thy reduction into the Bosom
of the Church is my aim
therein; and surely my de-
sires thereunto are very
strong, but can lend no help
to my endeavors. Arguments
can never prevail, where we
are resolved to persist. Many
men (even with disadvan-
-tage)

To the Reader.

tage) fight with death, because they think they are never truly conquered, who had rather die, then be so; and so make a foolish Bargain with the world, exchanging their lives for reputation. And so many persist in destructive errours, sillily thinking they are never overcome, while themselves do not acknowledge it, and lose the Truth, to save credit: Where then just arguments cannot convince, there is no hopes to reclaim. He, to whom man
never

To the Reader.

never spake the like, spake
yet to no purpose to such men,
but yet he spake : So holy a
president secures my at-
tempt: If thou therefore wilt
not permit me to benefit thy
soul, at least give me leave to
discharge my own. But if
thou art a Reader, who hast
as well courage to own the
truth, as knowledge to discern
it, let not thy affections to
read, out-run thy judgement
in the reading, fully to ob-
serve the dependence of eve-
ry sentence with the former,
may

To the Reader.

may haply require more then
perfunctory perusal; the
want of a more severe obser-
vance may be injurious to thy
Self, as well as to me, it may
be a loss to both. I have sub-
scribed my name hereunto,
not that I suppose so mean a
piece can gain any reputation
to my name, or my name to it,
but that my holy Mother
may take notice she hath one
Son the more, who hath a
greater zeal to serve her,
then ability; who had rather
discover his weakness, then
neglect

To the Reader.

neglect his duty. If any desire to have a further account of me, I am content to give them this convenient notice, That as there is no tittle in this Treatise either directed or intended against this present Government, so do I profess my self willing to yeild all Submissive obedience to it. Among other Arguments wherewith I have satisfied my Conscience for so doing, this is one, For that I do believe it was by a special Divine providence raised up,

To the Reader.

to give a stop to the violent and unrighteous actions of these men, who now by an argument taken out of their own mouths, must be forced to confess, That either the designe at which they drove, was wicked, or themselves wicked in the managing of it. *In what I have writ, it is little to me to be judged by men, it is God that judgeth the heart. I expect not success herein from popular noises, but the secret blessing of the same righte-*

To the Reader.

ous God, who knows the integrity of a heart inflam'd with zeal to his glory; and the Churches peace: And if I reclaim none that are fallen, I have my hire, if I can but confirm them that stand.

Farewel.

To the Reader.
Our God, who knows the inward
grief of a heart afflicted with
sins, and the glory of his
grace: And if I
reclaim none that are fallen,
I have my duty, if I can but
comfort them that stand.
Farewell.



Psalm 68. 30.

*Rebuke, O Lord, the company of the
Spear-men (or the beast of the reeds)
the multitude of the Bulls, with the
Calves of the people; till they submit
themselves with pieces of silver: scat-
ter the men that delight in war.*

L *Et God arise, and let his ene-
mies be scattered; so begins
this Psalm, and it shall be the
subject of my discourse.*

When the enemies of God rise up
against his Church, it is time for the
Church to fall down to God, to im-
plore his aid against those enemies.
Holy *Prayers* are more powerful then
profane *Swords*: It is not so much the
arm that employs them, as the cause a-
gainst which they are employed, that

B

makes

makes the swords profane. The vigour of faith in humble devotions, hath a greater prevalency, then the valour of the arm in an abused instrument of cruelty.

Samuel wrought no less deliverance for Israel, then *Gideon* or *Sampson*; and yet I never find him in the head of their Troops, The people fought, but it was he obtained the victory. In vain is that Religion, whose Patron cannot shield its Professors: In vain are any attempts against it, if he can. It is good seeking help from an all-powerful hand. If the Bulls roar for rage against the Church, it is time for the Lambs to bleat out for rescue. *Rebuke, O Lord, the company, &c.*

A secret ordination summons all things to the end of their being, the glory of God. The very malice of his enemies shall set forth the triumph of his mercy and power, in the preservation of his Church. *It may be*

be strongly opposed, but not wholly ruin'd.

What can the Church do against so many adversaries, and so violent? The less help it finds on earth, the more it seeks from heaven. The more violent are her adversaries, the more earnest are her prayers. *Rebuke, O Lord, the company, &c.*

The words contain, First, A Declaration of God's enemies. Secondly, An Imprecation against those enemies.

The enemies are marshalled into four ranks.

1. A company of Spear-men, or (as some Translations read it) the Beast of the reeds.

2. The multitude of the Bulls.

3. The calves of the people.

4. The men that delight in war.

The Imprecation is also two-fold; The first more gentle; it is but *Rebuke the Spear-men*; and that with a limitation

tation too; *till they submit themselves with pieces of silver.*

For they that will not, but delight in war, more severely deal with such, *Scatter them; Scatter the men that delight in war.*

Before I enter upon the description of these enemies of the Church, according to their several ranks, observe first from the general scope of the Text,

That the Church of God never wanted enemies, never will. *There is no peace to the wicked,* saith God: There shall be no peace to the godly, say the wicked. The wicked shall have no peace which God can give; the godly shall have no peace which the wicked can take away.

God is the Lord of all the earth, it is fit that all parts of the earth should yeild him some tribute of souls. There may be seven thousand and one in one part of the earth; but alas, what is
seven

seven thousand and one in one part, to scarce one of seven thousand in all the other parts : Sure I am, God's flock is but a little one ; all the rest are enemies. Whoever are the enemies, great is their enmity ; and proportionable thereunto, their cruelty.

Whoever are the enemies: for there are enemies without the pale of the Church, and there are some within. Some without. There are, that hate the Church, the seed of the Serpent, their father's own brood : *Ye are of your father the diuel*, saith our Saviour Christ. There are, that mock it ; an Ishmaelitic issue : There are, that deride, *Samballets* progeny. There are, that rail at it, *Rabshakah's* race. There are, that curse it, *Balaams* brood ; All seek to destroy it.

There is no agreement between good and evil ; Neither of which can subsist in any part of the other : Meet they may, but not unite : There is no-

thing good which is not wholly so. The least defect changeth the title. Thus stands it also between truth and falsehood: Truth is but one, it hath no subsistence but in it self, admits of no agreement with what is not one with it. Look then what difference there is in the nature of the things which are entertained; such difference there is in the affections of those that do profess them.

Religion is the surest tye of love: where this knits not the hearts, there can be no perfect Union. A seeming truce there may be, but no true concord. It is their Religion (true or false) which all Nations of the world believe themselves most engaged, both to defend and propagate. When this comes into competition, that spurious concord which is knit by secular respects, like some goodly Fabrick founded upon the sands, is suddenly overthrown with every puff of passion

on or misprision. Enmity grounded on difference of Religion, may be lull'd asleep by some secular interests, but cannot be extinguished : If the cradle be not continually rock'd, it quickly wakes ; like a fire which hath some while lay smothering under the pile, breaks forth ere long more violently into a sudden flame.

If disagreement in matters of faith causeth enmity, the more contrary one faith is to another, the greater is that enmity. The world hath embraced three, and but three several Religions ; the Jewish, Christian, and Mahumetan. The Jews expect their Messiah yet to come, who with great state and glory, shall subdue all Nations to his Scepter, and reigne gloriously with them upon the earth.

The Mahumetans have their Saviour already come ; and shall come again, and receive them into a paradise above, to all fleshly delights : Wine,

and Women, Musick, Banquettings, and all things that delight a sensual and brutish appetite.

Neither of these are so contrary the one to the other, as the Christian is to both; teaching against the one, that the Saviour of the world is already come; whose Palace was a Stable, and his Couch a Manger; whose Crown was Thorns, and his Scepter a Cross; whose Revenews was poverty, and his State humility; whose Sword was his Word, and his conquest Dying. In a word, whose Kingdom was not of this world.

Teaching against the other, nothing but spiritual joys, and incomprehensible consolations in the glorious vision and fruition of God.

Go to now. O thou Christian, go to the Jews first, and tell them, You are a faithless Nation; your Messiah is come, and ye have rejected him, and with cruel hands have crucified the

the Lord of life; and therefore your expected felicity is turned to misery, your glorious reign over all Nations, to a no less strange, then sad dissipation over all the earth; and your carnal security, to spiritual confusion: Wilt thou tell them this, and not expect their enmity?

From the Jew, go to the Turk, and tell him, abused Musselman, your Prophet is an Impostor, his law, a lye, the carnal delights which he has promised you, will turn to unutterable dolours of soul, his beautiful women into mishapen hags, your harmonious musick, into hideous howling; and your delicious fare, into surfers of wo and bitterness. Wilt thou tell him this, and not expect his enmity?

2. But secondly, There are enemies within the pale of the Church too: *It is not (saith David) an open enemy that hath done me this dishonour, for then I could have born it: But it is thou,*

thou, mine own familiar, we walked in the house of God as friends, &c.

A stab from a friend, wounds the heart deeper then the body : while the body weeps in blood at the stroke, the soul bleeds in tears at the unkindness : *Brutus* received a greater wound from *Cæsar* then he gave, and *Cæsar* a greater wound from *Brutus* then his weapon, when he cryed, *O tu fili Brute!*

That misfortune doth most amaze, which we do least expect; and those injuries do most trouble, which we least deserve. No sight so uncouth, as to see children pierce those Breasts which gave them suck. Good milk turns to bad blood in a wicked heart. The juice of the same Flower which becomes honey in the Bee, converts to poyson in the Spider. Corrupt affections abuse the greatest blessings.

O dear and sacred Mother ! My soul shall weep in secret for thy ungrateful sons : these Birds had not
peck'd

peck'd out thine eyes, hadst not thou brought them out; nor kick'd against thee, hadst not thou fed them full of such excellent viands of knowledge, which thus puffs them up. Hast thou purchast such a pure Reformation for them, from that adulterous Synagogue of Rome, with so much blood of thy dearest children, that they should turn their weapons into thine own bowels, to seek for a new one there?

There are sure some crudities in their ill-disposed stomachs, that have turned the wholsom food of the Church into these venomous practises: My Meditations have suggested four.

1. Scrupulosity. 2. Envie. 3. Ignorance. 4. Ambition or Pride. Upon which, these four Beasts in the Text do act their enmity against the Church: Scrupulosity sets forth unto us the Beast of the reeds: Envie, the Bulls:

Bulls : Ignorance the Calves, and
Pride the men that delight in war.

Scruples are the reeds: the Beast
that lurks in them, is a peevish spirit:
which thence takes all occasions to
prey upon the peace of the Church.
Every blast of wind shakes the bend-
ing reed to and fro: every idle scrup-
le staggers the unsettled humorist in
his obedience. Were these doubts the
zeal of a well meaning mind, there
might be place for pity, though not
excuse. Ignorance hath no praise, but
what it gains by yeilding. There is
safety in the greater and less degree of
knowledge, whiles the middle sort
lies open to all assaults. The greater
doth surmount all captious apprehen-
sions: the less, out of conscience of
its own weakness, submits to the gui-
dance of more able judgements: while
the middle degree finds force enough
to lead them into many labyrinths of
doubts, but none to conduct them out.

But

But if their hearts be not as faulty as their heads, there is the spirit of meekness to restore, whom the spirit of errour hath misled. 'Tis the Beasts in the reeds that marreth all. A peevish spirit in a scrupulous conscience. When love of contention would seem desire of assurance, every straw seems a block. How many foolish doubts are proposed, wherein nothing is discovered, but the weakness of him that raised them. A weak brain, and a wilful heart, commonly go hand in hand : The one begins the quarrel, and the other maintains it. To endeavour their conviction, in stead of quenching the fire, does but blow the coals : Where satisfaction is but pretended to, it is never received ; or if haply really intended, yet if not received, suspicion is but augmented ; in either case, further dispute doth more exasperate then reclaim. They fear in arguing nothing but present contradiction,

tion, which though they cannot scape, they will not acknowledge; and though they cannot divert conviction, as usually they do, by starting to some other matter, if they cannot (I say) divert conviction, they yet will smother it in an outbraving contempt: A perverse generation, which will not open their eyes to see a truth, which either they do not know, or not affect: Nothing can silence them, but either their own confusion, or else the Churches. And this is the first, *the beast of the Reeds*; a peevish spirit in a scrupulous conscience.

The second is Envie, herein fitly emblemized by the Bull; for who can stop an enraged Bull? And who can stand before envie? saith the wise man, *Prov. 27.* Nothing is either more mischievous or lasting, then enmity, whose foundation is laid upon envie.

First, where envie is, there is confusion, and every evil work, saith St. James.

James. It is impossible they should be good themselves, that maligne others for being so: or, that grieve, not because themselves want, but that another hath: Not because themselves are evil, but because another will not be so too: Mischief must needs be their greatest delight, whose greatest grief is anothers good,

Neither is it more hateful for its effects, then for its continuance. An injury may be forgotten, where sufferance makes not the offenders more insolent. But envie never ceaseth, because that ceaseth not which occasions it. Will you see one of these envious Bulls? You shall find *Zedekiah* with his iron horns, bellowing out defiance against *Micaiah*, in the voice of exprobation: *Which way went the Spirit of the Lord from me to thee?* How hath innocence and desert been baited by the salvage Bulls of these times? Goring the sides of their reputation with

with the horns of misprision and detraction : And like that elder brother of theirs, the fore-named *Zedekiah*, blaspheming the Spirit of the Lord, by ascribing thereunto the acts of that spirit, that lusteth unto envie. But more of these in the proper place. Let this suffice for the second ground of their enmity.

The third is ignorance, discovering its self in the Calves of the people. Calves you know are but *stollida animalia*, silly creatures, do but follow where their Sires do lead them. Those Calves of the Jewish Nation, had never cryed up the Lord Jesus to be crucified for a seducer, had not themselves been seduced by those envious Bulls, the chief Priests and Scribes, who perswaded the people to ask *Barabbas*, and crucifie Jesus. *I wist now (Brethren) that thorow ignorance ye did it, or else you would not have crucified the Lord of life*, saith St Peter. Ignorance

is the mother of all mischief, whatsoever it be that leads it, miserable are the effects thereof.

Sometimes it is lead by passion, which oversways the judgement. Nothing doth more unman us, then this vice: a violent passion of grief at the prosperity of the wicked, transported even *David* himself, almost to condemn the generation of God's saints: his own testimony shall be our warrant; *So foolish was I, and ignorant, even as a beast before thee.* Another fit of furious zeal (for zeal is but a passion, if it be not according unto knowledg) enflamed *Saint Paul* to a bloody persecution of God's Church.

Sometimes it is lead by affection, which blinds the judgement. Great affection is subject to great deceit: It first believes a possibility of that, to the liking whereof it is enchained: then strains the wit to find out arguments to prove it as possible, as pleasing:

ing. The possibility of it thus fancied, begets a conceit that easily clothes it self in a contented error.

Sometimes ignorance is lead by self conceit, which seduceth the judgment. The conceit of knowledge, rimes almost as many as the professed want of it. How many had been better taught, if they had not thought they needed it not? How many had been happy, if they had had more knowledge, and less opinion of it? *Knowledge puffeth up*, saith St Paul, but that the conceit of it only should do so too, is not more lamentable then usual. Basic ignorance is ever accompanied with an opinion of wisdom.

Nor do such more offend in the opinion they have of themselves, then in that they have of others. They have a bad opinion of all that flatter not that good one they have of themselves: Corrupt minds hate those that love not that which they like in themselves.

selves. This is another ground of that enmity that springs from ignorance. Let's see a fourth.

Sometimes it is lead by a prepossession, which prevents the judgement: There is nothing more dangerous, then an hasty admittance of any thing into our allowance: What hath once won consent upon the Will, is hardly removed. Deliberation presupposeth doubt, and tends to choice; where choice is made, and we are already resolved, deliberation is excluded as needless; and the error is both swallowed and digested, ere the truth is proposed; and when it is, it is rejected: for prepossession begets affection, affection is impatient of contradiction: where we love to retain, we love not those which would dissuade us from it, that's another.

Sometimes it is lead by self-interest, and that corrupts the judgement. If godliness be great gain, as St. Peter saith,

faith, what are they that make great gain out of their godliness? A man may possibly reap secular advantage by that service which he does for God: but not greedily affect it, without the just censure of guilt. *Abraham* would not be made rich by the King of *Sodom*. Either greedily or unjustly to heap up profit to themselves in the prosecution of God's service, is an undoubted argument that it was their own benefit, and not God's glory, that gave first motion to those endeavours; although the desire of gain may so blind the eyes, and pervert the judgement, as to deem the service will acquit the guilt of those corrupt affections. *Saul* had never impleaded the intent of sacrifice in the reservation of the Amalekitish cattel, had it not yeilded him some hope to wipe off the guilt of his disobedience thereby. And although I dare not affirm, yet I dare suppose, that
his

his words did but speak his thoughts; and yet those thoughts gave no diminution to his sin, because it was an evil eye first conveyed the motion of that service into his heart.

When men make self-interest the sphere of their actions, they neither see, nor understand beyond it. And therefore St Paul made self-seeking one character of the Churches enemies: *All seek their own.* The primitive Christians did justly glory in the community of these outward things, as one evidence of their integrity. If this community did first help to support the Church, for ought I know (so far as it pleaseth God to permit) self interest may help to pull it down. These are the five grounds of that enmity which springs from ignorance.

The fourth general ground is pride, which sets forth the men that delight in war. The analogie holds in this: Other sins hate the light, Pride only loves

loves to be seen: The commission of other sins is attended with shame, perhaps we are humbled for them too; Pride only delights and glories in it self; as therefore pride delights in its own enormity, so do they that delight in war, glory in their cruelty; sober minded men wage war out of necessity, and have peace for their end, blood-thirsty and deceitful men raise war for delight, and have tyrannie for their aim. It is a prodigious pride in the hearts of these men in the valuation of themselves, that think the blood of others a price low enough for their ambitious ends: But all may not aspire: there is also a spiritual pride, which as it is more epidemical, so is it more destructive to men and Religion: Both the knowing are infected with it, and the ignorant too: It befools both, and by a strange kind of working, it makes the knowing more learnedly ignorant, and the ignorant more opimately knowing;

knowing; In both it works a delight
to disturb the peace of the Church;
In reference to the first. There is
nothing more dangerous than know-
ledge without grace, humility, and
charity. The greatest heresies have
sprung from the deepest wits. *By
wisdom and thy knowledge have pervert-
ed thee*, saith the Prophet *Isaiah*.
Knowledge is good, without which
the mind is not good, saith *Solomon*:
but it oft proves bad, because they are
bad who use it. Those reaches of the
brain, which tend not to unity, are the
buds of fury, not discretion, and ar-
gue more adove of contention, then
desire of Reformation; whether it be
in opposing established truths, by
straining the wit to find out how rea-
son might back their dis-affection to
them, or else, by forging of errors,
by casting a fraudulent shew of reason
upon those things which are indeed
reasonless: Either way yeilding an

equal glory, stirs them up to shew the bravery of their buſie ſpirits. And there is no ignorance ſo miſchievous as perverted knowledge; nor doth Pride work only upon the knowing, but upon the ignorant alſo: Sometimes by arrogating a conceit of thoſe abilities, which as far transcend their capacities, as their conceit transcends their abilities. The men are in a dream, conceit is no more, but that's enough to beget a faculty *ſuperſentiendi*; by vertue whereof they are able to teach their teachers: if theſe were as forward to learn, as they were to inſtruct. Sometime again, by condemning all they cannot underſtand; and contemning learning, becauſe themſelves want it: as if (as that Oracle of humane wiſdom did once obſerve) reaſon were the only enemy of Religion, and childiſh ſimplicity the mother of ghottiſh wiſdom. Thus doth their practice juſtifie the wiſe man's con-

constant asseveration, by pride only
cometh contention.

Thus have I shown you that the
Church hath enemies both abroad
and at home; and the grounds of that
enmity: A word of their cruelty, and
then I will shew you what Beasts they
be.

We can as little expect, as find mer-
cy at the hands of the professed ene-
mies of the Church: Their Religion
doth as much commend, as their in-
clination excite their cruelty: But that
the waters of the Sanctuary should be
turned into blood, is the astonishment
of Angels as well as men. Oh that the
blood of the Covenant God made
with men, should be turned into a co-
venant of blood, the engagement of
Christians to devour one another! A
Turkish cruelty befits them, who
have practically translated Christ's
Gospel into *Mahomet's Alcoran*.

Nor does the retained name of, and
profession

profession of Christianity, serve to any other end, then that by seeming religious, they may be more securely malicious. Agreements in some points, does but heighten the hatred occasioned by difference in others: False zeal transports them, fury knows no mean; doth neither fear, nor is satisfied with revenge. Like as we see in some sudden tumults, where there is store of pates, there is store of confusion; in which, while any one breaks forth into outrage and mischief, emulation and desire to seem no less zealous then he, prompts the second to act the like, or a greater mischief, till some few hands hath conveyed the example to all. So likely, when difference of opinion causeth difference of affection, it breaks forth into all hateful effects; the heart is enflamed with malice, that kindles the tongue to all bitter invectives, hateful revilings, terms of reproach, envious detractions, causeless

less slanders, false accusations. The tongue summons up the hands to acts of violence, and hasteneth the feet to shed innocent blood, till at length all the affections joyn in the conspiracy, and help to set forward the mischief: love to their errors doth excite them, hope to prevail doth encourage them, passion precipitates them, and fear suggests necessity upon them, to go on, where nothing but ruine is expected in desisting: for that Religion being a matter of highest concernment, the undispenfable prop of States, the opposers thereof expect no favour, if success in the defence thereof prove answerable to the endeavours; and it is usual to shew no mercy, where we expect none: much less to expect any, where we have shewed none; they must be cruel.

Thus far of the proposition raised from the general scope of the Text. I must now produce the enemies themselves,

selves, and will first draw them up, and shew them in a full body, and then set them in their several stations.

First, the Beast of the Reeds are a certain sort of people, that undermining the peace of the Church by a fained shew of holiness, these heap up Teachers to themselves, who make a breach in the quiet state thereof, and are the Bulls of the Text : who by bellowing out reviling reproaches against the ecclesiastical policy, beget the Calves of the people, who confusedly run to their assistance, who arriving at the very point of bringing their long endeavours to a wished period, up starts a fourth sort, the men of the Text that delight in war, I mean, this spiritual warfare, in whom alone (thanks be to some Romish Jesuites for it) the art and policy of the other three do joyntly meet : As first, pretending as great, nay, greater shew of holiness. 2. Arrogating better

ter abilities of teaching by inspiration, and yet as very Calves as the rest, and these like *Fehu* (though not in act, yet in desire) march furiously on, beat down all before them, snatch the power out of the others hands, beat down Churches, disannuls all Orders, overthrows all Ecclesiastical policy, confounds Religion, and delight in it too, and glories in their mischief. Thus have I shown the enemies in gross, observe them now in their particular ranks.

1. The Beast of the Reeds, some translations read, a company of Spear men; the word in the Original reconciles the reading: It signifies both a company, and a Beast, say Expositors upon the text. If we translate it a company, it imports a rank of men, armed with Spears, made of a certain kind of Reeds: Spears were in use in *David's* time, they used then that weapon to gore the sides of his mystical body,

body, with which a wretched caitiff pierced the side of his natural body, *Jobn 19. 34.* But if we refer the sense to the signification of a Beast, it denotes some perillous beast, which out of the covert of their reedy thickets, attends the opportunity of their desired prey, the specification of these or other Beasts in the text, prompts my inclination to this sense. What manner of Beast this should be, my former reading determines not; Our Christian *Seneca* out of *Cassiodor.*, conjectures it a Lyon, *Leones cannetia reliquerunt*, saith he. Give me leave to add *Pardus* unto *Leo*; If *Leones*, Lyons, for their proud insulting; *Leopardi*, Leopards, for their cunning insinuating. The great Naturalist observes it of this beast, the Leopard, that being by nature endowed with a sweet odoriferous scent, but of a formidable aspect, will hide it self in some secret place (what better then a thick-

et of reeds:) for otherwise, the ugliness of its shape would more affright, then the sweetness of its scent allure: the terror of its sight being thus secured, his sweet savour and scent allures other Beasts to the place, upon whom, when they come within the compass of his reach, he seizeth thence upon, as his desired prey.

Your thoughts cannot fall besides the application. The Hypocrite is this Beast. A generation of such beasts have made this age infamous to all posterity, who cloak their mischievous intent under a shew of sanctity. Holy semblances, religious protestations, pretences of Reformation, are the sweet allurements, whereby they attract the hearts, and steal the affections of the silly Calves; whom, when the pleasing savour of these Saine-like professions, have drawn into an engagement with them, they make the instruments of their own thraldome,
 wo and

and the Churches ruine. As the Di-
 vel did of old, so still his ungodly
 imps, betray others to the guilt of evil
 practises, by faining some good to
 be reaped by it. There be many secret
 reaches in the mystery of iniquity;
 they pretend good, when they act e-
 vil; and intend evil, when they act
 good. Crafty and subtle men seem al-
 ways good, that they may be once bad
 to purpose. All operations tend to
 some end: It was an aim at an higher
 degree of perfection, that first occa-
 sioned sin in the world; and the great-
 est evils are still occasioned by pre-
 tending it.

When men appear so good, and are
 not, they must have some evil end, or
 else some ill intent: The first thing
 they conceive withal, is glory and ap-
 plause: Who take upon them the
 semblance of doing like Saints, but
 are not, although they stand condem-
 ned of themselves, because they know
 how

how to be good, and are not: yet men usually dare not think them to be bad, whom they see know so well how to be good. Glittering pretences dazzles the eyes of men, God only judges of the action by the heart, man of the heart by the actions. When as therefore God hath placed majesty as well as beauty in the face of Vertue, that where the one cannot allure, the other may enforce respect. Hence it is, that wicked men admire and reverence that power of godliness, which yet they deny to practise; and vain-glorious men practise that godliness, the power whereof they yet deny: coveting more to be honoured for it, then bettered by it. So glory is the first.

Self-interest is the second. Religious they will be, and to be but for the benefit they receive thereby. *Saul* will be devout, that he may preserve such goodly cattel; he will keep them to sacrifice to the Lord: some perhaps to

God but most in his belly. The peo-
 ple of Sichen's country will enter in-
 to the covenant of God with Israel,
 on condition that Israel's substance
 might be theirs, Gen. 34. 23. It is the
 hateful practise of these times, where-
 in the encrease of knowledge hath
 been the bane of practise, to pretend
 Religion, and intend Promotions. But
 God and Mammon cannot dwell to-
 gether. Religion was never the prin-
 cipal end of those undertakings, where-
 they that manage the cause, strive so
 fast upon it, and grow more rich, then
 they were before devout. A rich man
 may be truly pious, but they are justly
 suspected, who so greedily work rich-
 es out of piety: the blessing is promi-
 sed to them that lose all for Christ,
 not to them who gain all by him. It is
 very hard for a rich man to enter into
 the Kingdom of heaven: but it is hard-
 er for them that make themselves rich
 by pretending to it. They can expect

no reward from God, that pay themselves so well for the service they do for him. Self-interest then, is the second end.

But thirdly, Will you see the very Devil in *Samuel's* Mantle? Here comes malice and mischief under the cloak of piety too. How often hath malice wrought out its own satisfaction, wherein the pretence hath been only zeal to Religion? How often have men, by how much the more they have pretended service to God, by so much the more injurious violence have they harboured under that pretence, to prosecute their dissenting Brethren? They that dare rob God of glory, less care what outrage and mischief they do to man, so they may do it with credit, advantage, and safety. And although to a more vigilant observation, hypocrisie is seldom without those practises, without which we should not know it to be hypocrisie,

sic, God permits them to go so far,
 that till by their fruits they might be
 known, yet vulgar eyes sees not the
 malice and mischief that is palliated
 under such specious and plausible in-
 sinuations. I had almost said, that
 mischief is ever intended by specious
 pretences, which are ever assumed for
 the effecting of it. And the gall of
 this bitterness is, that this mischief is
 not to be diverted, either by lenity, or
 benefits, or by wisdom: First, not by
 lenity; for it they think they do well,
 (as many of the seduced Calves may
 do, like those in Jerusalem, *who fol-
 lowed Absolon in the simplicity of their
 hearts*) upon this account, they think
 toleration of them, to be an effect of
 that awful regard which is due unto
 such pretensions, and not of lenity:
 which gives more encouragement to
 proceed, then works any relenting
 submission. Or if the spirits either of
 malice, or of contention, or of the
 world

world employ them, as without doubt one of these spirits does the Bulls of the Text, forbearance then does but serve for an incitement more contemptuously to provoke. Secondly, The mischief is not to be diverted by benefits; for that advantage is always greater, which they hope to gain by successful commotions, then undeserved favour. Lastly, Not by wisdom, for strong pretensions, if they win not belief, yet they make even wise men suspend their judgements; if they draw not help, yet they make men that they do not oppose. And to be sure, hypocrites put not off their counterfeit shape, till they have so far advanced their intended wickedness, till it be past redress. Nor do they receive discouragement from the discovery of a few more piercing eyes, for, for the most part, men are generally either ensnared by it, or else amated; either engaged to help, or resolved not

to oppose; and who are back'd with the assistance of many, fear not the power of a few. In a word, there is nothing more easie then to be successful, where men dare make Religion a cloak for their wickedness, and dare allow in themselves, violation of oaths, and the perpetration of any unjust and ungodly actions, that may promote their designs. And these are the first rank, the Beast of the Reeds. *Rebuke, O Lord, the Beast of the Reeds.*

The second is a multitude of Bulls. The effects of the rage and brutish qualities of these beasts, are found in none more eminently, then in a sort of factious Ministers, who creep into the Church of God, and occasioneth this sad confusion of it. *The Pastors are become brutish*, saith the Prophet *Jeremiah*, chap. 10. 21. Brutish is a general term, set down to express the various effects of their cruel dispositions, which are not to be comprised in
any

any one particular word. Hence it is, that for the waste they make in the Church, they are called Bears, *Psal.* 80. for their factious Schisms, Foxes and Cubs, *Gen.* 2. 15. for devouring souls, they are called ravening Wolves, *Mat.* 7. 15. for their poisonous malice, Serpents, and Vipers, *Mat.* 3. for their greediness, dogs, *Phil.* 3. 2. for their bloody persecution of their Brethren, they are called Bulls of Basan, *Psalm* 22. 12, which Psalm is a Prophecy of Christ, the principal actors of whose death, were the chief Priests and Scribes; to this Beast the text resembles these their Successors. Bulls, especially if enraged, are fierce, headstrong, mad, they roar, spurn, scrape up earth, traverse the ground, exalt their horns, breath out fury, and scorn all opposition whatsoever. Such are the qualities of those factious and schismatical Ministers which did infest the Church.

First, They are fierce: Men of lean abilities, what they cannot attain by desert, will endeavour by faction; and it is easie to find exceptions, when we resolve to oppose; what a numerous issue did they pretend burdened their weak and tender consciences? but all begotten by envie, upon misapprehension; but how weak soever their exceptions be, they are violently insisted on: What bitter invectives did they froth out against a few innocent Rites, and things of unimporting consequence, in comparison of those many horrid blasphemies, heresies, and frenzies, that have hurried so many thousand souls since to hell and damnation? Every fancied dislike transports them into rage and fury; they are all on fire in detestation, though the things that incense them, carry no other blame, but what their misconstruction gives them. *Their hands and their feet speak as loud, as their*
tongues,

tongues; saith the Wiseman, *Prov. 6.*
13. as if there were as much sense in
the noise of the one, as in the voice of
the other: The less reason they have
for the disturbance they make, the
more would they seem to have; they
would have the bitterness of their
malice, evince the betterness of their
cause; and the vehemency of con-
tending, prove them to have some
great reason for the doing that, which
indeed shews they have neither reason
nor Religion: An indiscreet passion
in all strifes, either imports some se-
cret guilt, or else betray us to it.

Secondly, Nor are they more fu-
rious than head-strong. There is no
tyrannie like to that of a slave, whom
vilany hath set a cock-horse: Nothing
can divert him from that mischief
which he hath once resolved; so it is
in the Isle of Man. When corrupt
affections have enslaved the judgment,
it is to no end for the captive to give a
Law

to the Law to the conquerours, which will admit none. When the affections which are the servants to the superiour powers of the soul, get the mastery, they commonly beget an invincible resolution not to alter our perswasions: Shame will not permit them to yeild, whom desire of glory caused to contend. The more zeal they have shown in a wrong cause, the more ignominious would their conviction be; and consequently, their resolutions more engaged to persist. The Church must be pulled down, to make up the breaches of their reputation. Nothing is more terrible to contentious spirits, then to read their own shame in the suppression of mischief fruitlessly attempted: Reputation must maintain what ignorance did broach. To mis-apprehend, denotes a man. 'Tis head-strong persistence that degrades him into a Beast: Silliness and stubbornness fattens them in that Bestiality.

Third-

3. In this fury and obstinacy, they out-run their wits; a violent prosecution of their religionated designs of mischief, transports them into ridiculous fits of madness: *The Prophet is a fool, the spiritual man is mad*, saith the Prophet *Hosea*, chap. 9. 7. what is folly but a tame madness? What is madness, but a raging folly? *The fool rageth, and is confident*, saith the wise man: mad conceits, mad gestures, mad practises, make up these mad Bulls.

1. Mad conceits; They run to hell, and say they are going to heaven: They practise the Devil, and say they are taught of God so to do. They confound Religion, and say they restore it: Sacriledge they would christen in blood with the name of devotion; their confused and incongruous intermixture of the different parts of prayer, vain battologies, yea unfavoury non-sense, they conceive for method,
the

the direction; for matter, the immediate dictates of the holy Spirit; and many such like mad conceits they have.

2. Mad gestures; Staring, grinning, gnashing, tossing themselves, this way, that way, up and down; thumping, beating, stamping, and the like; these they deem the becomming deportments of holy zeal, and divine ravishment.

Lastly, Mad actions; Like him who took up a stone to beat off a fly from his neighbor's forehead, which knockt out his brains: Or like that other, that to shave the hair, cut off the head. I need not speak the application. O once most glorious Church; now mended into ruine! O monstrous Reformation! But the proper work of such frantick Bulls, They are mad.

Fourthly, They are roaring Bulls: With what strained throats do they stund the giddy multitude into wonder

der and seducement: What Civil Atheism do they bellow out against that Authority, to which the Law of God, and man, and themselves had subjected them? With what impetuous clamours do they blaspheme God into an engagement with them, by challenging a protection from him, in their sacrilegious and unjust proceedings? As if they would level heaven with hell in the allowance of their practices. With what loud clamours do they cry up the Lord Jesus into a pretended Throne, prepared for him in the Forge of their own fancies? With what swelling words of ostentation, would they deifie their Cause, with a presumptuous Warrant of its happy success? To whom the Proverb hath hapned true, *None more shamefully deceived, then those that thought themselves most confidently assured.* Lastly, How do they thunder out damnation against all opposers of them? For they are roaring Bulls

Fifthly,

Fifthly, They scrape up earth. No fat, fench'd emblem of these spiritual Bulls, in their greedy scraping up these hardened clods of white and red earth. The desire of wealth and preferment, hath taught them to be religious; God must be beholding to Mammon for the service these men do for him. They have prepared Christ Jesus a Throne; but they will be paid well for the setting it up. Wicked men hold that Religion best, which they most thrive by; nor will set up any, but by what they may. They had not that preferment which they desired, but considered not they desired that which they deserved not; and it is not so easie to counterfeit Learning as Religion. What? Are they so good? and yet so covetous? Surely these men are the only men that have got a way to reconcile God and the world together.

Sixthly, They exalt their horns: They

They are as proud as covetous; a pair of sins that usually go hand in hand; faithful *Bernard*. There is nothing so hateful as a proud Priest; because the holiest Calling makes the greatest sinner. Pride was first begot in Heaven, by the reflex of an Angel's understanding upon his own excellency; and it still aspires to an eminency in eminency in them, who profess themselves most heavenly; Holy semblances hath set upon them an high esteem in other mens opinions: Self-love doubles it in their own. True piety humbles us; It is no marvel if tainted piety puffs them up in a proud estimation of themselves, they despise others: *Come not near, for I am holier then thou.* With what a scornful eye do they look upon those, who have not learn'd an high estimation of, and a due submission to them, as the only supporters of Religion. Surely *Saint Paul* when he said, *Let every one think others*

others better then themselves, spake not to them who make a proud contempt of others, all the arguments they have of their own excellency:

Seventhly, They breathe out fury: In what bloody characters do they write the evidence of their pride and covetousness? What they cannot attain by the sword of God, they will by the sword of *Gideon*: who ever knew errour not accompanied with violence and cruelty? They sow Sedition, raise tumults, rend the Church, and run to violence for security. They more fear the power of men, then of God; or else they would never seek to secure themselves from the one, by those mischievous practises, which doth more incense the other.

Lastly, Like enraged Bulls, they break thorow all opposition; for what can restrain them?

Can perswasions? No; for reason can never perswade them to desist,
how

who had no reason to attempt, but hope to prevail. They who have no reason but their Will, will hear none against it.

Secondly, Can Conscience? No; for they will not fear to commit sin against their Conscience, who dare to pretend Conscience for the sin which they do commit. That Conscience which will for its own end patronize some sins, to advance those ends will act any.

Thirdly, Can Duty restrain them? No; for while they pretend to higher perfection than is taught in the Church, they forget to acknowledge that degree whereunto she hath brought them; and are more ready to quarrel at her defects, than to reverence her graces, as if those might better justify a separation from her, than these challenge any thankfulness or duty to her.

Fourthly, Can Laws restrain them?

E

No;

((59))

No; for the use of Law is not to persuade, but to enforce. But their Conscience, they say, may not be forced. A true principle, but they may either ignorantly apply it, or else maliciously: Though the coercive power of the Law hath no just dominion over the Conscience, yet may not every silly pretence of Conscience be obtruded, to render the power of Laws of none effect. They ignorantly apply it, who make those things matter of Conscience, upon which the Conscience has no immediate influence; as certainly it cannot have upon things which are not directly prohibited by God's Word. Where obedience is required by lawful Authority, wherein yet, a man doubteth whether he may obey or not; that man cannot without sottish ignorance, be said to be persuaded in Conscience that he may not obey, unless he can produce some just prohibition from Scripture,

Scripture, of the things whereunto his obedience is required. Or secondly, They may maliciously apply it, and often do so too, when 'tis the Authority that enjoyns them, that doth more distaste, then the things enjoyned. In vain shall they complain of severity, that do all they can to provoke it; but in the mean time, whether they apply it ignorantly or maliciously, they make no Conscience to violate those Laws which they pretend would force them against their Conscience.

Fifthly, Can shame restrain them? No; for the fear of that can never deter them, which they presume shall never happen, especially where there is certain shame in desisting, and a conceited assurance both of gain and glory too in proceeding: Powerful arguments both, to win upon corrupt affections: For some will be always found to commend those attempts, that are by never so wicked means

crowned with success.

Sixthly, Will a personal Oath restrain them? No; for an Oath, which is a most sacred thing, cannot partake of any thing which is evil, *Herod* sealed his promise with an Oath, but that Oath had no obligation from the strumpets demand. If *Herod* had broke that Oath, it could not have made him perjured; because no Oath can binde to an unlawful action. Whence they may have argued, that they may safely renounce that obedience, though by oath engaged to it, which an after new light hath discovered to be contrary to the power of Godliness, but if this new light be nothing else but either 1. A settled resolution to do what we have a mind to. Or, 2. Some violent prevailing fancy, that hath stole first upon our affections, then upon our judgements. Or 3. A strong perswasion begotten by private ends, and received growth from false principles.

Or

Or 4. Diabolical Infusion; for it must needs be so when injurious, malicious, and apparent ungodly practises are used for the promotion of pretended piety; if it be (I say) any of these pretty Images (which this new light hath insinuated into these men) disguised under the name of Conscience, what shall become of them? What will they do? when they shall lie under the stinging lashes of a guilty Conscience, and the either dreadful apprehensions, or unsufferable strokes of divine wrath and indignation, both for their own breaking through the sacred tye and band of a just, lawful, ancient, solemn, and holy oath, and cancelling all other bands of Religion and Reason; but also, as if men did not run fast enough to hell and damnation before, for that they should hold forth this light to others, to make them run the faster.

Seventhly, and lastly, Will a Nati-

onal Covenant restrain them? No; for that Covenant which they entered into for self-ends, it failing to effect those ends, they will as readily break, and (if they can) work their desires into fruition by any means, though never so contrary to that League, or any part thereof: Who fear not to take an oath contrary to God's Law, will not fear to break, if contrary to their own, not so much as unlawful, but as invalid: Not, out of conviction that they ought not advance their own ends by it, but out of vexation, that they cannot.

Thus have I shown you the Bulls of the Text. Now let us see the Calves of the people, whom they mislead in their trains of error. *They cause my people to err, by their lightness and lies,* saith the Prophet. There are no such plagues to a Commonwealth as seditious Priests. The infection of error is worse then the guilt; it no sooner finds

finds approbation in one, but it borrows his persuasions for entertainment in another. But keep we to the Bulls, the grand ring-leaders of all; how many pernicious Tenents have found both allowance and entertainment in vulgar minds, from the authority of them, whose positions they have found to jump with their own affections and private ends, whence proceeds an admiration of their persons for advantage sake, as the Apostle speaks, which comes at length to a belief of the infallibility of their positions in all things, whom they finde uncontrollable in some, and remark'd for men that pretend to a greater measure of sanctity then others. Now when these begin to make a breach in Church, those incitations against the present state of things, never want favourable audience, which have prepared their way by the opinion of their holiness from whom they proceed:

with what spongy souls do these poor Calves soak in these waters of the Sanctuary, which their applauded Teachers have either ignorantly or deceitfully corrupted, to intoxicate them ! They are first induced to believe, then to defend ; and the bold predictions of success from the *Zedekiahs* of the times, and a mischievous confidence in the swelling numbers of their partisans, gives them encouragement to all acts of violence and outrage. Wicked men ask no leave to do, when they find their hearts in their hands ; I mean, their power answerable to their will : And now travelling with the pangs of a false zeal, they fall in labour of a monstrous Reformation : Religion, and Liberty of Conscience, are made the grounds of their quarrel. An easie perswasion wins the assistance of the Vulgar to those attempts, whereby they are taught to believe, they shall at once do
service

service to God, and right to themselves. But hear, O ye seduced Calves of the people ! It is the shew of goodness that maintains sin in the world : The world could not be so bad as it is, if all that were bad in it did appear so. These Bulls could not have train'd you on to these acts of violence and outrage, but by dissembled piety : but you must know, it is almost as great a crime in matters of Religion, to be deceived, as to deceive. God will require your blood at their hands, but you also may die in your sins ; and when you are in hell, it will be no ease to you that they are more tormented. There is nothing more pleasing to the Devil, then to see his malice against the Church, to triumph in your folly and misprision. It was once piety to build Temples to the publique service of God, and is it now piety to pull them down ? Did you pretend to fight for Religion, to keep it from the
viola-

violation of others, that ye might
commit a rape upon it your selves ?
But alas, the wound is incurable; Here
is no room for expostulation; let us
therefore see in a word the Religion
this many headed monster hath
hatch'd, and the liberty of conscience
they would have: These also having
their particular aims, either secular ad-
vantage, or desirous to pass for men
enflamed with a godly zeal, or rather
led by both together, for they have
learned this art from the Bulls, their
Sires, to have reconciled gam and
godliness, profit and zeal; profit
pricks forward zeal, as provender
does the Ass, and their zeal counte-
nanceth them in the profit they get,
and then it is piety in them to pull
down Churches, which was once pi-
ety to build up: It is pure devotion
that consecrates their fingers to the
committing of sacriledge: It is the
fire of zeal that kindles their tongues
to

to all manner of bitter inveſtives, a-
gainſt all kind of Order and Govern-
ment; It is love to the truth makes
them lovers of themſelves in ſtanding
for it; It is hatred of ſin makes them
ſo malicious; It is ſeparation from
the wicked that makes them void of
Chriſtian ſociety, and common Mo-
rality; and ſo full of pride, ſcorn, and
contempt: It is fear of maintaining
idleneſs, that makes them ſo unchari-
table; It is the correction of nature,
makes them without natural affection:
and the rooting out the wicked, makes
them unjuſt: and their liberty of con-
ſcience, is the praetiſe of all this impi-
ety permitted with impunity. The ſum
of all, It's a Religion that will give
them liberty to break down all the
Houſes of God in the Land, and ſeize
upon the Revenews thereof, and tye
the Miniſters of Jeſus Chriſt to their
allowance; a Religion that may give
them liberty to commit ſacriledge, to
ſpeak

ſpeak evil of Dignities, to turn the wicked out of their eſtates, and inveſt them in their inheritance : Briefly, a Religion that may tolerate and countenance, yea, and juſtifie them in their covetous, malicious, cruel, unnatural, uncivil, proud, contemptuous, and uncharitable actions. This is only the Religion and Liberty of Conſcience that will pleaſe the Calves : In the ſweet paſtures whereof we will turn them to graſs, and come to the fourth rank, *The men that delight in war.*

There be five marks of the delight men take in war.

First, When they attempt it upon ſained cauſes.

Secondly, upon frivolous cauſes.

Thirdly, When they attempt it againſt the rules of that faith which they profeſs.

Fourthly, Out of pride and vain-glorious ends.

Fifthly, The cruelty with which they manage it.

An-

Answerable hereunto, there are five things which in the spiritual application of it, will make up these men of blood. Bloody Brains, Bloody Consciences, a Bloody Religion, Bloody Affections, and lastly, Bloody hands.

1. When it attempted upon fained causes; There be bloody brain'd men, who are witty in nothing more, then in picking quarrels. It was a wise argument of a wicked King of Israel, concluding a quarrellsome intent in the Syrian King, in the request of a thing beyond the compass of humane power, the cure of *Naamans* leprosie, *Am I in God's stead, that he should seek occasion against me?* The Syrian did not, but the conjecture yet was grounded upon good reason. *There is a generation, saith Solomon, that seek rebellion: that is, do all that they can to provoke, that out of enforced justice they may seek occasion of revenge: and then*

then like *Jonah*, they dare out-face
 God and his word, that they *do well to*
be angry. They seek offences, that they
 may commit them : and oft times
 nothing grieves them so much, as
 when they can find no occasion to be
 provoked ; which when they find not,
 they faine ; if they meet not with, they
 make : What black comments do they
 write upon the fairest actions ? All
 offers of peace they translate into the
 language of suspicion, and measures
 others intents by their own guilt. *Da-*
vid's piety in talking to them of peace,
 is but policy in their gloss ; they had
 no mind to believe what he spake, that
 had no mind to that of which he
 spake ; and the preparations which
 they make to offend him, they pretend
 but a necessity, to defend themselves :
While I speak to them of peace, they make
themselves ready to Battel, saith he : but
 let them subtilly insinuate necessary
 defence, sure enough the preparations
 they

they make, shew a delight in war. Not are they more crafty in laying the grounds of their hostile designs, then in managing the prosecution of them. So far as piety may advance them, they can counterfeit innocence, while they oppress it. But when it comes to gross wickedness, they can both desire and practise it. And this is the first thing that make up these men of blood; bloody Brains, that plot out occasions of commotion.

The second mark is, When they attempt it upon frivolous causes: Bloody Consciences! Men that out of conscience can make those quarrels deadly, which indeed deserve not to be quarrels: Consciences that can swallow down whole draughts of Christian blood, to the effusion where of a wretched scrupulosity in things of indifferent nature prompted them. Elstridge Consciences, that can digest iron, but not straw. Consciences that
star;

startle at doing of what God forbideth not, but without remorse or scruple, can fall upon those inhumane practises which God abhors; as if a superstitious nicety in smaller matters, could by way of commutation expiate the guilt of such bloody outrages, which needs must damn. These are the second mark.

3. The third mark of the delight they take in war, is, when they attempt it contrary to the rules of that faith which they profess. Bloody consciences beget a bloody Religion. Christ will own no Religion, but what is christned in his own blood; It is the divel's (of whom *Mahomet* learn'd it) that is dipt in the blood of men. Our Saviour came indeed to bring a sword, but *Peter* must not use it. Hear O ye Christians! mistake not your Saviour, meddle not with this sword. Necessary it is that offences come, but wo unto them by whom they come.
Christ

Christ came indeed to die; But they were never the less wicked that killed him. Can the necessity of his suffering justify that malice, cruelty, and injustice by which he suffered? God bringeth good out of evil, because otherwise he could not permit it a moment in the world, without destroying it. But doth God allow the evil for the good? Permission is no allowance. Or can he make that which is evil in it self to be good? He may not impute a sin to a man, yet cannot but repute it for a sin; he may remit the guilt of sin, but not alter the nature of it. But it seems these men can do more then God, they can legitimate any wickedness, with a fiat from the unerring Court of their own Consciences; for if they cannot, those actions surely which caused the death of Christ, can never give life to his cause. He suffered through injustice for our sakes; but does he require we should

do it too for his sake? Oh the mystery of this new light! (for the mystery of it is as dark as the pit out of which it came) It was once, Thou shalt suffer wrong of others for his sake, but now it seems we may do it too for his sake: It was once you shall be persecuted for my cause, but now, we may persecute: It was once, ye shall be killed for my sake, but now we may kill. Nay, so many, the most inhumane, cruel, bloody actions; such, which no generation but this ever did the like, and at which the ears of all posterity shall tingle, have been done, and yet a cause we have can make them lawful; a light we have can justify them: nay more, none truly enlightened, none zealous for the cause of Christ, but such who either act, or side with the actors of them. But O my soul! Come not thou into the secrets of this cause; and by this light, my better, be not thou directed: For
that

that cause, or that Religion which is planted by sedition, watered with blood, that brings forth pride, feeds ambition, maintains sacriledge, nourisheth hatred, malice, uncharitableness, and injustice, and is upholden by lying, however strength of conceit may seduce the judgement, hath no author but some of those wicked spirits, who have broke loose from their chains of darkness, and transformed themselves into Angels of light, that they might range a land, to seduce the minds, and pervert the ways of a people, whose hearts, pride, self love, and self conceit had prepared for their entertainment. In a word, tis a wicked Religion, especially professing it self Christian, that dares justifie proceedings, contrary to the rules of Christ's Gospel, and they are men of brazen brows, and reprobate sense, that shall presume to divide Christ himself, as well as his coat, I mean, to enforce

a belief upon us, that he would teach us one thing by his Gospel, and his Gospel another thing by them: Or, that that Religion which tolerates the worst actions, should demonstrate the best Christians: Or, that that Religion which teacheth us to suppress sacrilegious and unjust actions, should tolerate the same actions, though in its own defence, is a riddle to men and Angels. And thus much of their Religion.

4. When they attempt it for proud and vain glorious ends: Bloody Affections. Pride first bred the quarrel between God and man. *Adam* would have been a God, before he knew well what it was to be a man, and while he thought to betroth a Deity, he betrayed humanity; and fell, I had almost said, as much below himself, as he thought to have been above. And there is still a secret pride in the heart of man, that lifts up itself to a
secret

feede affection of a Deity: and there-
 fore as a just and proper punishment,
 men still as men; aspire to be what
 they are not, and reaching in their fan-
 cies at an higher degree of perfection
 in knowledge, they inquiet both
 themselves and others in the pursuit
 thereof. How did the Arian heretic
 fill the whole world with war and
 blood: If discontent first broade
 that heretic, yet it was pride of heart
 that brewed it, and stirred up his boile
 spirit, by inventing some notable no-
 velty of doctrine, to insinuate to the
 world, how far his competitor came
 behind him, who was yet preferred
 to that Ecclesiastical Dignity before
 him. Of all affections, the desire of
 being Authors of some new device in
 matters of Religion, is (if not the
 strongest) yet to some most pleasing.
 There are some contentious spirits,
 that hugely delight to swim against
 the stream. While the thoughts are

tickled with the sweetness of fame, the
 itch of vain glory presently infect the
 powers of the soul, and there is no
 man which (if that lovely pair, chari-
 ty and humility interpose not) but will
 dote upon the issues of his own brain,
 and propose them to general enter-
 tainment: yea, they will at once both
 wonder, and be angry, wonder at the
 incapacity, and be angry at the obsti-
 nacy of any that shall refuse to yeild
 that approbation and reception of
 them, which themselves, the Authors,
 think them worthy of. Whence
 springs an earnest desire (and that de-
 sire whets the endeavours, by any
 means whatsoever, to win entertain-
 ment for them in the allowance and
 belief of men; nor do they regard
 what practises they use to effect it. The
 wickedness of the means, is gilded
 over with the splendour of the repu-
 tation they hope shall be gained by it:
 either fear or favour, inability to re-
 sist,

list, or affection to defend, strike reprehension: dumb, and sometimes blind, measuring justice in the cause, by the sword she holds in the one hand, and not by the ballance in the other; but it is not more pleasing to the Authors, as pernicious to the Church. Like as we see in secular interests, No man can rise, but by the fall of another. Every one covets his own advantage, which depending on the destruction of another, he seeks it there. So it is here, Error cannot rise, but truth must fall; what the one doth gain, the other loseth; the interest of either, depends upon the ruine of the other; and truth and error never happen to quarrel, but they leave bloody marks behind them upon the body of the Church. But the gall of this bitterness too, is, that when the success of error hath crown'd the endeavours of those, whose pride of heart and vain-glory

gave it birth; the very fruition of their desires stops not the issue: for what is acquired by violence, must by violence be preserved: Heresie would have less guilt, if the defence thereof did not necessitate the addition of more, or at least, the continuance of the same mischief, which the introduction gave beginning to: wherein they are not unjustly said to delight, if not as the principal end of their desires yet as a means for the accomplishment of that end. That is the fourth mark of them that delight in War, as attempted for proud and vain-glorious ends.

5. The last mark is, Their cruelty which they shew in managing of it. If there be a bloody heart, there will be a bloody hand too. Men would think it vain to be wicked, if they should not make use of their wickedness: whose covetous and other base ends, have carried them beyond the bounds

of

of Law and Equity, care not which
they run. The apprehension of their
danger, frights them into all acts of
violence, for their security. They
think all plot their ruine, that side not
with them, and therefore seek their
own safety, though it be with the ru-
ine of all. But safety, which first oc-
casioned this cruelty, ends it not. For
guilty fear brings malice with it into a
wicked heart; when that is cooled, this
will also be satisfied. So that now
disposition causeth cruelty, as well as
necessity, and that safety which at first
was sought by it, ends at last with a
delight in it. And thus much of the
enemies, I will briefly touch the im-
precation.

The Imprecation is made up of two
terms, but of different affections; it
is but *Rebuke* the three first; it is *Scat-
ter* the fourth. Whence we note,
That reprehension must be propor-
tioned as well to the manner of of-
fending

sending, as the nature of the offence. Circumstances, though they do not alter the nature, yet may aggravate the hainousness of crimes. It is the intent that extends the guilt: and the manner of committing the offence, either shews it capable of being restrained in a wholesome rebuke, or else worthy of judgement in a just diffipation. *Rebuke, and Scatter.*

To Rebuke, tends to a possible conviction, that ends with Reformation. To Scatter, tends to an otherwise impossible frustration, that ends with confusion. Rebuke to amendment, they may submit: Scatter to confusion, for they delight in mischief, and it shall happen to them. Imprecations are of a dangerous consequence, they are, I grant, rather to be feared then imitated: yet on the other side, I doubt not to affirm, that as our charity to man commands our prayers to God for the conversion of the weak,
and

and seduced enemies of the Church; so our zeal to the truth and glory of God, may warrant us to pray for the dissipation of the wilful and malicious enemies thereof. The writings of the Prophets are full of these Imprecations. And although St. *Augustine*, a miracle of understanding, supposes those to be only prophecies of what should come to pass, then requests of what they desired; yet his charity herein is rather to be commended; then his sentence in all those to be embraced. For how these words of *David* (*Be not merciful unto them who offend of malicious wickedness*) should be reducible to the form of a Prophecy, is not so easily apprehended. Nor that St. *Paul*, when he wished, *I would that they which trouble you were cut off*; meant only with the sword of excommunication, is not so easily believed, as some would have it. Patience in our own sufferings, is Christian

stian

thing, but which God suffers, it is im-
 pious. God suffers when his Truth
 is persecuted and martyred: when
 therefore wicked men shall meerly ei-
 ther out of fained scrupulosity, as
 doth the Beast of the Reeds, or else
 out of envie, as doth the Bulls, or
 out of ignorance, as do Calves of the
 people, or else out of ambition, as do
 the men that delight in mischief, when
 I say, wicked men upon no other
 ground but such as these, shall with
 bloody Brains invent, as did the Beasts
 of the Reeds, and with bloody consci-
 ences allow, and with a bloody Reli-
 gion defend, as did the multitude of
 the Bulls, and with bloody affections
 advance, as did the Calves of the peo-
 ple, and with bloody hands execute, as
 did the men that delight in mischief,
 such sacrilegious and bloody practises
 as these, then it is time for us to say,
Rebuke, O Lord, &c.

FINIS.

GOVERNMENT

REPORT

ON THE

CHINESE

IN THE

WEST

INDIA

AND

AFRICA

AND

ASIA

AND

AMERICA